

Dominion Presbyterian

\$1.50 Per Annum.

OTTAWA

Single Copies 5 Cents

NOTE AND COMMENT

The Present King of Siam has abolished slavery, and in 1905 he issued a decree revoking the licenses of gambling houses, although these have furnished a large part of his revenue.

Sabatier declares that the adherents to the Catholic Church in France do not number over 4,000,000. In the public schools of France there are 2,270,000 boys, while in Roman Catholic schools there are but 409,000.

Girls who operate the typewriter will be interested to know that the young Princess Mary, only daughter of King George V., has learned to use the typewriter, and assists her father in his private correspondence.

The American Pharmaceutical Association in national convention at Richmond, Va., May 4, again placed itself on record as advocating the abolition of alcohol as a commodity of sale in all American drug stores. It also earnestly urged the elimination of all traffic in what is termed "habit-forming" drugs.

From all quarters comes the message that Russia is ready as never before for the gospel. The Russian is naturally a religious person. He is tired of the husks of ritualism. The Presbyterian Molokani are increasing in number and influence. They have already established a training school for preachers.

The attempt to gather all the different denominations of Christians of South Africa into one body is meeting with some difficulties. The Wesleyan Methodists have absolutely refused to go into the union. In addition to this an influential presbytery of the Presbyterian Church has adopted an overture to the General Assembly, praying it to discontinue union negotiations. It declares the constitution which has been proposed for the new Church is "obscure or unacceptable and impossible in vital particulars."

The will of the late Dr. Goldwin Smith disposes of an estate of \$522,000, about half of which is in mortgages, and the rest in stocks, bonds, real estate and sundries. Deceased made provision for his several servants with him for so many years, legacies of from \$500 to \$5,000 for each of them. The famous library, valued at \$10,000, goes to the University of Toronto, and the Grange, his late residence, is left to the city of Toronto for a museum and art gallery. One thousand dollars each is left to Beverley street Baptist church and the Labor Temple. The residue of the estate, about \$700,000, goes to Cornell University.

The Year Book of the Congregational Churches for 1910 has just been published. It shows a net loss of fifteen in the total number of churches, and a gain of 11,523 members, the present membership in the U. S. being 730,718, to which should be added 73,671 in foreign lands, making a grand total of 804,389. The Sunday school membership, including about 50,000 enrolled in independent schools, is 746,143. The Young People's Societies show a decline in membership of 1,852. The benevolent contributions for the year show a total of \$2,812,242, an increase of \$453,991 over last year. The home expenditures, current expenses, etc., for the year were \$9,107,519, an increase of \$184,812. A table is printed showing that more than half the churches received less than ten accessions during the year, and of the whole number almost one-fourth (1,289) reported no new members whatever.

The Papal Envoy to the Eucharistic Congress appears anxious to make himself acceptable to all sides. The immense throng assembled at the Congress "reminded him of the Middle Ages"; at the same time he congratulated Canadians on their freedom of conscience and religious service. The Middle Ages and freedom of conscience are not usually associated, but to a trained ecclesiastic impossibilities become easy.

Tarsus in Asia Minor, which was "no mean city" when Saint Paul was on its roll of citizens, is introducing the modern improvements. A mile and a half above the city power has been taken from the rapids of the Cydnus River, and by means of an eighty-horse-power turbine made to drive a dynamo of a capacity for lighting a thousand lamps of sixteen-candle power each, about one half of which are used in the streets of the city. The new regime in Turkey encourages modern improvements.

Two recent incidents have served to increase the long-existing friction between Greece and Turkey. One is the election to the Greek National Assembly of several prominent Cretans among them the Cretan leader, Venizelo, who is committed to the annexation of Crete to Greece, and is a candidate for the office of Greek premier. The other is the extension of the boycott of Greek goods and ships in Turkey. The Greek minister at Constantinople recently protested strongly against this boycott, but was met by remonstrances and warnings regarding the attitude of Greece towards Crete.

A missionary from Seoul, Korea, on the way home from a service outside the East Gate, overtook a couple of women with their Bibles and hymn-books tied about their waists climbing one of the hills. On asking one of them whom he recognized, where they had been, she replied, "Over to that village," pointing to a cluster of houses in the valley below. Although the hill was rather steep, the women did not seem to notice it, and when we stopped, after some puffing on my part, I asked their ages. The one said sixty-six, the other sixty! "Does not this walking tire you?" I asked. "Oh no," they replied, "for we go so often, and much further than this." "Oh, you are Bible women?" "No; we go to read and pray with the women, for we wish them all to know of our happy faith," was the answer, with such bright faces as carried conviction of their joy. With such home missionaries, is it any wonder Korea is becoming a land of Christians?

The greatest danger which threatens Japan in the immediate future is on the moral side. The sanctions of the old religions are largely gone. The Emperor's rescript, issued in 1890, is made the basis of all the moral teaching in the schools, and, although this is an excellent exhortation in reference to all human relations, it lacks the inherent, compelling sanctions needed to secure obedience to it. Materialism and Mammonism are largely ascendant, and are increasing. The tendency to luxurious living is so great that the Emperor has issued a rescript in regard to it. A materialistic or pessimistic philosophy is very common among the students in the higher schools, and many among them commit suicide in their discouragement. Japan is to be swayed in the immediate future either by materialism or by Christianity. Which it is to be is the great question at present. Japan is influencing Korea, Manchuria, and China, and, in a lesser degree, Siam, India, Turkey, and Persia. As has been said, "Japan is leading the Orient but whither?"

MINISTRY OF "SHUT-INS."

By Robert E. Speer.

We are sometimes told that we ought not to use military language in describing life, that life should be regarded as a growth and not as a conflict. But our language must suit itself to the facts. There is fighting, and is bound to be, not to recognize this is merely to play into the hands of our foes. Fleshly lusts are going to war against our souls unless we war against the fleshly lusts. The devil is lying in wait to vanquish us. If we do not resist him, we shall be his easy prey.

But, some say, at any rate we can reduce the warfare to narrow limits and so arrange our life as to escape from constant conflict. The best men, the true achievers, do not reason so. "Battle I know," says Myer's St. Paul, "as long as life remaineth." And one of our negro poets, Paul Laurence Dunbar, has put the nobler view in his verse.

Long since, in sore distress, I heard
one pray;

"Lord, who prevailst with resistless
might,

Ever from war and strife keep me
away;

My battles fight!"

I know not if I play the Pharisee,
And if my brother after all be right;
But mine shall be the warrior's plea to
Thee—

Strength for the fight!

Armor is furnished for this warfare. It is good to notice that there is none for the back. All vulnerable parts are protected, and truth, which is the mightiest thing in the world, is to gird us where we need it most, but God's warriors are not intended to turn their backs. They are to be like him who

"Never turned his back

But arched breast forward * * Held
we fall to rise,

Are baffled to fight better, sleep to
wake."

The devil is no human phantom foe. We may not be sure that Martin Luther saw him and had such dealings with him as he believed at the time, but there is a power of evil in the world which we have to fight and which cannot be adequately accounted for by merely identifying it with the badness of men. Man is a poor enough sort of creature but he doesn't have it in him to exert the influence and do the harm that some power of evil is effecting. We know that in the evil that whispers to us within and the evil which seeks to allure us from without, we have an ingenious and malignant foe to fight and a foe who is as real as our own souls.

We can resist the devil best by drawing near to God. There all evil grows weak. That atmosphere stifles it and it dies. When evil thoughts assail us we can conquer them only by good thoughts which we are able by our own wills to call in to drive the others from the field. When we are tempted to be selfish we can conquer the temptation best by deliberately going out and doing something unselfish and friendly. The evil of bad books can easily be routed by simply replacing them with good. And the devil can best be conquered by contempt, not the contempt that underrates his power, but the contempt that makes full preparation and overmasters him and derides his claim; "The devil," said Luther, "is very proud and what he least likes is to be laughed at." Therefore let us laugh at him and triumph over him by the grace of God.